THE SHORTER CATECHISM

Composed by

The Reverend Assembly

OF

DIVINES:

With the PROOFS thereof out OF THE SCRIPTURES in words at length.

Which are either some of the formerly quoted places, or others gathered from their other writings; All fitted both for brevity and clearness to this their forme of sound words.

For the benefit of Christians in general, and of Youth and Children in understanding in particular, that they may with more ease acquaint themselves with the Truth, according to the Scriptures, and with the Scriptures themselves.

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THE SHORTER CATECHISM OF THE *Reverend Assembly* OF DIVINES:

With the PROOFS thereof out OF THE SCRIPTURES in words at length.

I. QUESTION.

WHat is the chief End of Man?

A. Mans chief End, is to glorify God, *a*, and to enjoy him for ever *b*.

a 1. Cor 10 31. *Whether therefore ye Eate, or Drink, or whatsoever ye do, do all to the Glory of God.*

b Ps. 73. 25. *Whom have I in Heaven but thee, and*

and there is none upon Earth that I desire besides thee, 26. My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever.

2. Q. **What rule hath God given, to direct us how we may glorify, and enjoy him?**

A. The word of God (which is contained in the Scriptures of the Old and New Testament *c*) is the only rule, to direct us how we may glorify *d*, and enjoy him *e*.

c Eph. 2. 20. *And are built upon the foundation of the Apostles, and Prophets, Iesus Christ himself being the chief Corner stone.*

d 2 Tim. 3. 16. *All Scripture is given by inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness*

e 1. Ioh. 1. 3. *That which we have seen and heard, declare we unto you, that ye also may have Fellowship with us, and truly our Fellowship is with the Father, and with his Sonne Jesus Christ.*

3. Q. **What do the Scriptures principally teach?**

A. The Scriptures principally Teach, what man is to beleeve concerning God, and what duty God requires of man *f*.

f 2 Tim. 1. 13. *Hold fast the forme of sound words, which thou hast heard of me, in Faith and Love, which is in Christ Iesus.*

4. Q. **What is God?**

A. God is a Spirit *g*, Infinite *h*, Eternall *i*, and unchange-

unchangeable *k*, in his being *l*, Wisdom *m*, Power, Holines *n*, Justice, Goodnes, and Truth, *o*.

g Ioh. 4. 24. *God is a Spirit, and they that worship him, must worship him in spirit, and in truth.*

h Job. 11: 7. *Canst thou by searching find out God, canst thou find out the Almighty unto perfection?*

i Ps. 90. 2. *From everlasting, to everlasting thou art God.*

k Jam. 1. 17. *The Father of lights, with whom there is no variablenes, neither shadow of turning.*

l Exod. 3. 14. *And God said unto* Moses, *I am that I am, and he said, thus shalt thou say unto the children of Israel,* I AM *hath sent me unto you.*

m Ps. 147. 5. *Great is our Lord, and of great Power, his understanding is infinite.*

n Rev. 4. 8. *Holy, holy, holy Lord God Almighty, which was, and is, and is to come.*

o Exod. 34. 6 *The Lord, the Lord God, mercifull and gracious, long suffering, and abundant in goodnes, and truth,* 7. *Keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty.*

5 Q. **Are there more Gods then one?**

A. There is but one onely *p*, the living and true God *q*.

p Deut. 6. 4. *Heare O Israel, the Lord our God is one Lord.*

q Jer. 10. 10. *But the Lord he is the true*

God, he is the living God, and an everlasting King.

6 Q. How many persons are there in the Godhead?

A. There are three persons in the Godhead, the Father, the Son, and the Holy Ghost *r*, and these three are one God, the same in substance, equall in power and glory *s*.

r Math. 28. 19. *Go ye therefore and teach all Nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghost.*

s 1 Ioh. 5: 7. *For there are three that bear record in Heaven, the Father, the Word, and the holy Ghost, and these three are one.*

7 Q. What are the Decrees of God?

A. The Decrees of God, are his eternall purpose, according to the counsell of his own will, whereby, for his own glory, he hath fore ordained whatsoever comes to pass *t*.

t Eph. 1. 11. *Being predestinated, according to the purpose of him, who worketh all things after the counsell of his own will,* 12. *That we should be to the praise of his glory.*

8 Q. How doth God execute his Decrees?

A. God executeth his Decrees, in the workes of Creation *u*, and providence *w*.

u Rev. 4. 11. *Thou hast created all things, and for thy pleasure they are, and were created.*

w Dan. 4: 35. *He doth according to his will, in the army of Heaven, and among the inhabitants of the Earth.*

9 Q. What is the work of Creation? *A.*

A. The work of Creation, is Gods making all things *x*, of nothing, by the word of his power *y*, in the ſpace of ſix dayes, and all very good *z*.

x Gen. 1. 1. *In the beginning, God created the Heaven and the Earth.*

y Hebr. 11. 3. *Through faith we underſtand, that the worlds were framed by the word of God, ſo that things which are ſeen, were not made of things that do appear.*

z Gen. 1. 31. *And God ſaw every thing that he had made, and behold it was very good, and the evening and the morning were the ſixth day:*

10 Q. How did God create man?

A. God created man, male and female, after his own image *a*, in knowledge, righteouſnes, and holineſs *b*, with dominion over the creatures *c*.

a Gen. 1. 27. *So God created man in his own Image, in the Image of God created he him, male and female created he them.*

b Coloſ. 3. 10. *And have put on the new man, which is renewed in knowledge, after the Image of him that created him.*

Eph. 4. 24. *And that ye put on the new man, which after God is created in righteouſneſs and true holineſs.*

c Gen. 1. 28 *And God bleſſed them, and God ſaid unto them, be fruitfull, and multiply, and repleniſh the Earth, and ſubdue it; and have dominion over the fiſh of the ſea, and over the fowl of the aire, and over every living thing that moveth upon the Earth.*

11 Q.

11 Q. What are Gods works of Providence?

A. Gods workes of Providence, are his moſt holy *d*, wiſe *e*, and powerfull, preſerving *f*, and governing all his creatures, and all their actions *g*.

d Pſ. 145. 17. *The Lord is righteous in all his ways, and holy in all his works*

e. Is. 28, 29. *This alſo cometh forth from the Lord of hoſts, which is wonderfull in counſell, and excellent in working.*

f Heb. 1. 3. *Upholding all things, by the word of his power.*

g Pſ. 103. 19. *His kingdom ruleth over all*

Math. 10. 29. *Are not two ſparrows ſold for a farthing, and one of them ſhall not fall to the ground without your father.*

12 Q. What ſpeciall act of Providence did God exerciſe towards man, in the eſtate wherein he was created? had

A. When God hath created man, he entred into a Covenant of life with him, upon condition of perfect obedience *h*, forbidding him to eat of the Tree of the knowledg of good and evill, upon pain of death *i*.

h Gal. 3. 12. *And the law is not of faith, but the man that doth them ſhall live in them*

i Gen. 2: 17. *But of the Tree of the knowledge of good and evil, thou ſhalt not eat of it, for in the day thou eateſt thereof, thou ſhalt ſurely die.*

13 Q: Did our firſt Parents continue

in

in the estate wherein they were created?

A. Our first Parents, being left to the freedome of their own will, fell from the estate wherein they were created, by sinning against God *k*.

k Eccles. 7. 29. *God hath made man upright, but they have sought out many inventions.*

14 Q. What is sin?

A. Sin is any want of conformity unto, or transgression of the law of God *l*.

l 1 Ioh. 3 4. *Whosoever committeth sin transgresseth also the law, for sin is the transgression of the Law.*

15 Q. What was the sin, whereby our first Parents fell from the estate wherein they were created?

A. The sin whereby our first Parents fell from the estate wherein they were created, was their eating the forbidden fruit *m*.

m Gen. 3. 6. *And when the woman saw, that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise she took of the fruit thereof and did eate, and gave also to her husband and he did eate.* 7. *And the eyes of them both were opened, and they knew that they were naked.* 8. *And* Adam *and his Wife hid themselves, from the presence of the Lord, among the trees of the garden.*

16. Q. Did all mankind fall, in Adams first transgression?

A. The Covenant being made with *Adam*, not onely

onely for himself, but for his Posterity *n*, in all mankinde, descending from him by ordinary generation, sinned in him, and fell with him in his first transgression *o*.

n Gen. 1. 28. *And God blessed them, and God said unto them be fruitfull, and multiply, and replenish the Earth.*

Gen. 2. 16. *And the Lord God Commanded the man, saying, of every Tree in the Garden thou maist freely eate,* 17. *But of the Tree of the knowledge of good and evil, Thou shalt not eate of it; for in the day thou eatest thereof thou shalt surely die.*

o Rom. 5. 18. *By the offence of one, Judgement came upon all men to condemnation.*

17. Q. **Into what Estate dis the fall bring mankind?**

A. The fall brought mankinde, into an estate of sin. and misery *p*.

p Rom. 5. 12. *By one man sin entred into the World, and Death by sin, and so death passed upon all men, for that all have sinned.*

18. Q **Wherein consists the sinfulness of that estate whereinto man fell?**

A. The sinfulness of that estate whereinto man fell consists in the guilt of *Adams* first sin *q*, the want of originall righteousnes *r*, and the corruption of his whole nature, which is comonly called originall sin *s*, together withall actuall transgressions, which proceed from it *t*.

q Rom. 5. 19. *By one mans disobedience many were made sinners.* *r* Rom.

r Rom. 3. 10. *There is none righteous, no not one.*

s Eph. 2. 1. *You hath he quickned, who were dead in treſpaſſes and ſins.*

Pſ. 51. 5. *Behold I was ſhapen in iniquity, and in ſin did my mother conceive me.*

t Matth. 15. 19. *For out of the heart, proceed evill thoughts, murders, adulteries, fornications, theſts, falſ-witneſs, blaſphemies.* 20. *Theſe are the things which deſile a man*

19. Q. **What is the miſery of that eſtate whereinto man fell?**

A. All mankind by their fall, loſt communion with God *u*, are under his wrath and curſe *w*, and ſo made liable to all miſeries in this life, to death it ſelf, and to the pains of hell for ever *x*.

u Gen. 3. 8. *Adam and his wife hid themſelves from the preſence of the Lord God, amongſt the Trees of the Garden.* 24. *So he drove out the man.*

w Eph. 2, 3. *And were by nature, children of wrath even as others.*

Gal. 3. 10. *Curſed is every man that continueth not in all things which are written in the Book of the Law, to do them.*

x Rom. 6. 23. *The wages of ſin is death.* Matth. 25. 41. *Then ſhall he ſay unto them on the left hand, depart from me you curſed into everlaſting fire, prepared for the Devill and his angels.*

20. Q. **Did God leave all mankind to perſh**

ſin in the eſtate of ſin and miſery?

A. God having out of his meere good pleaſure, from all eternity, elected ſome to everlaſting life *y*, did enter into a Covenant of grace, to deliver them out of the eſtate of ſin and miſery, and to bring them into an eſtate of ſalvation by a Redeemer *z*.

y Eph. 1. 4. *According as he hath choſen us in him, before the foundation of the world.*

z Rom. 3. 21. *But now the righteouſnes of God without the law is manifeſted, being witneſſed by the Law and the Prophets,* 22. *even the righteouſnes of God, which is by faith of Jeſus Chriſt, unto all, and upon all them that beleeve.*

21. Q. Who is the Redeemer of Gods Elect?

A. The onely Redeemer of Gods Elect is the Lord Jeſus Chriſt *a*, who being the eternall ſon of God, became man *b*, and ſo was and continueth to be God and man, in two diſtinct natures and one perſon *c*, for ever *d*.

a. 1. Tim. 2. 5. *For there is one God, and one Mediatour between God and man, the man Jeſus Chriſt.*

b Joh. 1. 14. *And the word was made fleſh and dwelt among us.*

c Rom. 9. 5. *Whoſe are the Fathers, and of whom as concerning the fleſh Chriſt came, who is over all God bleſſed for ever.*

d Hebr. 7. 24. *But this man, becauſe he continueth*

tinueth ever hath an unchangeable prieſthood.

22. Q. **How did Chriſt being the ſon of God become man?**

A. Chriſt the ſon of God became man, byt aking to himſelf a true body *e*, and a reaſonable ſoul *f*, being conceived by the power of the holy Ghoſt, in the wombe of the Virgin Mary, and born of her *g*, yet without ſin *h*.

e Heb. 2. 14. *For as much then as the children are partakers of fleſh and blood, he alſo himſelf likewiſe took part in the ſame.*

f Matt. 26. 38. *Then ſaith he unto them, my ſoule is exceeding ſorrowfull even unto death.*

g. Luk. 1. 31. *Behold thou ſhalt conceave in thy womb, and bring forth a ſon, and ſhalt call his name, Jeſus.* 35. *The holy Ghoſt ſhall come upon thee, and the power of the higheſt ſhall over ſhadow thee.*

h Hebr. 7. 26. *Such a High Prieſt became us who is holy, harmleſs, undefiled, ſeperate from ſinners.*

Offices

23. Q. **What Office doth Chriſt execute as our Redeemer?**

A. Chriſt as our Redeemer executeth the offices of a Prophet, *i* of a Prieſt, *k* and of a King, *l* both in his eſtate of Humiliation and Exaltation.

i Acts. 3. 22. *Moſes truly ſaid unto the fathers a Prophet ſhall the Lord your God raiſe up unto you of your brethren, like unto me, him ſhall ye heare in all things what ſoever he ſhall ſay unto you.*

k Heb

k Heb. 5: 6. *Thou art a Prieſt for ever, after the order of Melchiſedec.*

l Pſ. 2. 6. *Yet have I ſet my King upon my holy hill of ſion.*

24. Q. **How doth Chriſt execute the office of a Prophet?**

A. Chriſt executeth the office of a Prophet, in revealing to us *m*, by his word *n*, and Spirit *o*, the will of God for our ſalvation.

m Ioh. 1. 18. *No man hath ſeen God at any time, the onely begotten Son, which is in the boſom of the Father, he hath declared him,*

n Ioh. 20. 31: *Theſe things are written, that ye might beleeve that Jeſus is the Chriſt, the ſon of God, and that beleeving ye might have life through his name.*

o Ioh. 14. 26. *The comforter which is the holy Ghoſt, whom the Father will ſend in my name, he ſhall teach you all things.*

25. Q. **How doth Chriſt execute the office of a Prieſt?**

A. Chriſt executeth the office of a Prieſt in his once offering up of himſelf a ſacrifice, to ſatisfy Divine Juſtice *p*, and reconcile us to God *q*, and in making continual interceſſion for us *r*.

p Hebr. 9. 28. *Chriſt was once offered to beare the ſins of many.*

q Hebr. 2. 17. *In all things it behoved him to be made like unto his brethren, that he might be a mercifull and faithfull high Prieſt, in things pertaining*

to

to God, to make reconcilation for the sins of the people.

r Hebr. 7. 25. *He is able to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them.*

26. Q. **How doth Christ execute the office of a King?**

A. Christ executeth the office of a King, in subduing us to himself *s*, in ruling and defending us *t*, and in restraining and conquering all his and our Enemies *u*.

s Ps. 110. 3. *Thy people shall be willing in the day of thy power.*

t Is. 33. 22. *The Lord is our Judg, the Lord is our Lawgiver, the Lord is our King, he will save us*

u 1 Cor. 15. 25. *For he must reign, till he hath put all Enemies under his feet.*

27. Q. **Wherein did Christs Humiliation consist?**

A. Christs Humiliation consisted, in his being born, and that in a low condition *w*, made under the Law *x*, undergoing the miseries of this life *y*, the wrath of God *z*, and the cursed death of the cross *a*, in being buried, and continuing under the power of death for a time *b*.

w Luk. 2. 7. *And she brought forth her first born son, and wrapped him in Swadling clothes, and laid him in a manger.*

x Gal. 4. 4. *God sent forth his son, made of a woman*

woman, made under the Law.

y Is. 53. 3. *He is despised and rejected of men, a man of sorrowes and acquainted with Grief.*

z Matth. 27. 46. *And about the ninth hour, Jesus cried with a loud voice, My God my God why hast thou forsaken me?*

a Phil 2. 8. *He humbled himself, and became obedient unto death, even the death of the Cross.*

b Matth. 12. 40. *As Jonas was three daies and three nights in the Whales Belly, so shall the son of man be three daies and three nights in the heart of the earth.*

28. Q. **Wherein consisteth Christs Exaltation.**

A. Christs Exaltation consisteth, in his rising again from the dead on the third day *c*, in ascending up into heaven, and sitting at the right hand of God the Father *d*, and in coming to judge the world at the last day *e*.

c 1 Cor. 15. 4. *And that he was buried, and that he rose again the third day according to the Scriptures*

d Mark. 16. 19. *So then after the Lord had spoken unto them, he was received up into heaven, and sate on the right hand of God.*

e Acts. 17. 31. *He hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.*

29. Q.

29. Q. **Howare we made partakers of the redemption purchased by Christ?**

A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us *f*, by his holy Spirit *g*.

f Joh. 1.12. *As many as received him, to them gave he power to become the sons of God.*

g Tit. 3.5. *Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the holy Ghost.* 6. *Which he shed on us abundantly, through Jesus Christ our Saviour.*

30. Q. **How doth the Spirit apply to us the redemption purchased by Christ?**

A. The Spirit applieth to us the redemption purchased by Christ, by working faith in us *h*, and thereby uniting us to Christ, in our effectual calling *i*.

h Eph. 2.8. *By grace ye are saved through faith, and that not of your selves, it is the gift of God.*

i Eph. 3.17. *That Christ may dwell in your hearts by faith.*

1 Cor. 1. 9 *God is faithful, by whom ye were called into the fellowship of his Son Jesus Christ.*

31. Q. **What is effectual calling?**

A Effectual calling is the work of Gods Spirit *k*, whereby convincing us of our sin and misery *l*, enlightning our mindes in the knowledge of Christ *m*, and renewing our wills *n*, he doth perswade and enable us to embrace Jesus Christ freely offered to us in the Gospel *o*.

k 2 Tim

k 2 Tim. 1. 9. *Who hath ſaved us, and called us with an holy calling.*

l Acts 2. 32. *Now when they heard this, they were pricked in their hearts, and ſaid unto Peter, and to the reſt of the Apoſtles, Men and brethren what ſhall we do?*

m Acts 26. 18. *To open their eyes, and to turn them from darkneſs to light, and from the power of Satan unto God.*

n Ezek. 36. 26. *I will take away the ſtony heart out of your fleſh, and I will give you a heart of fleſh.*

o Joh. 6. 44. *No man can come unto me, except the Father which hath ſent me draw him.* 45. *Every man that hath heard, and hath learned of the Father, cometh unto me.*

32. Q. **What benefits do they that are effectually called partake of in this life?**

A. They that are effectually called do in this life partake of Juſtification *p*, Adoption *q*, Sanctification, and the ſeveral benefits which in this life do either accompany, or flow from them *r*.

p. Rom. 8. 30. *Moreover whom he did predeſtinate them he alſo called, and whom he called, them he alſo juſtified, and whom he juſtified them he alſo glorified.*

q Eph. 1. 5. *Having predeſtinated us to the adoption of children, by Ieſus Chriſt unto himſelf.*

r 1 Cor. 1. 30. *Of him ye are in Chriſt Jeſus, who of God is made unto us, wiſdom, and righteouſneſs, & ſanctification, and redemption.*

33. Q.

33. Q. **What is Justification?**

A. Justification is an act of Gods free grace, wherein he pardoneth all our sins *s*, and accepteth us as righteous in his sight *t*, onely for the righteousnes of Christ imputed to us *u*, and received by faith alone *w*.

s Eph. 1. 7. *In whom we have redemption through his blood, the forgiveneſs of ſins, according to the riches of his grace.*

t 2 Cor. 5. 21. *For he hath made him ſin for us that knew no ſin, that we might be made the righteouſneſs of God in him.*

u Rom. 5. 19. *As by one mans diſobedience many were made ſinners, ſo by the obedience of one ſhall many be made righteous.*

w Gal. 2. 16. *Knowing that a man is not juſtified by the works of the Law, but by the faith of Jeſus Chriſt, even we have believed in Jeſus Chriſt, that we might be juſtified by the faith of Chriſt.*

34. Q. **What is Adoption?**

A. Adoption is an act of Gods free grace *x*, whereby we are received into the number, and have right to all the priviledges of the ſons of God *y*.

x 1 Joh. 3. 1. *Behold what manner of love the Father beſtowed upon us, that we ſhould be called the ſons of God.*

y Joh. 1. 12. *As many as received him, to them gave he power to become the ſons of God, even to them that believe on his name.*

Rom. 8. 17. *And if children then heirs, heirs of God, and joynt heirs with Christ.*

35. Q. **What is Sanctification?**

A. Sanctification is the work of Gods free grace *z*, whereby we are renewed in the whole man, after the image of God *a*, and are enabled more and more to dye unto sin, and live unto righteousnes *b*.

z 2 Thess. 2. 13. *God hath from the beginning chosen you to salvation, through sanctification of the Spirit.*

a Eph. 4. 24. *And that you put on the new man, which after God is created in righteousnes, and true holines.*

b Rom. 8. 1. *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*

36. Q. **What are the benefits which in this life do accompany, or flow from Justification, Adoption and Sanctification?**

A. The benefits which in this life do accompany or flow from Justification, Adoption and Sanctification, are, assurance of Gods love, peace of conscience, Joy in the holy Ghost *c*, increase of grace *d*, and perseverance therein unto the end *e*.

c Rom. 5. 1. *Being justified by faith, we have peace with God, through our Lord Jesus Christ.* 2. *By whom also we have access by faith into this grace wherein we stand, and rejoyce in hope of the glory of God.* 5. *And hope maketh not ashamed, because the*

love

love of God is shed abroad in our hearts, through the holy Ghost which is given unto us.

d Prov. 4. 18. *The path of the just is as the shining light, that shineth more and more unto the perfect day.*

e 1 Joh. 5. 13. *These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life.*

37. Q. **What benefits do believers receive from Christ at their death?**

A. The souls of Believers are at their death made perfect in holiness *f*, and do immediately pass into glory *g*, and their bodies being still united to Christ *h*, do rest in their graves *i* till the resurrection *k*.

f Hebr. 12. 23. *And to the spirits of just men made perfect.*

g Phil 1. 23. *Having a desire to depart and to be with Christ.*

h 1 Thess. 4. 14. *Them also which sleep in Jesus, will God bring with him.*

i Isa. 57. 2. *He shall enter into peace, they shall rest in their beds, each one walking in his uprightness.*

k Job 19. 26. *And though after my skin, worms destroy this body, yet in my flesh shall I see God.*

38. Q. **What benefits do Believers receive from Christ at the Resurrection?**

A. At the Resurrection, Believers being raised up in glory *l*, shall be openly acknowledged and

acquitted in the day of judgement *m*, and made perfectly blessed, in full enjoying of God *n* to all eternity *o*.

l 1 Cor. 15.43. *It is sowen in dishonor, it is raised in glory.*

m Mat 10. 32. *Whosoever shall confess me before men, him will I also confess before my father which is in heaven.*

n 1 Joh. 3.2. *When he shall appear, we shall be like him, for we shall see him as he is.*

o 1 Thess. 4.17. *And so shall we ever be with the Lord.*

39. Q. **What is the duty which God requireth of Man?**

A. The duty which God requireth of man, is obedience to his revealed will *p*.

p Mic. 6.8. *He hath shewed thee, O man, what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.*

40. Q. **What did God at first reveal unto man for the rule of his obedience?**

A. The rule which God at first revealed to man for his obedience, was the Moral Law *q*.

q Rom. 2. 14. *For when the Gentiles which have not the Law, do by nature the things contained in the Law, these having not the Law, are a Law unto themselves.* 15. *Which shew the work of the Law written in their hearts.*

41. Q. **Where is the moral Law summarily comprehended?**

A. The

A. The Moral Law is ſummarily comprehended in the ten Commandments *r*.

r Deut. 10. 4. *And he wrote on the tables, according to the firſt writing, the ten commandments:*

ſ Mat. 19. 17. *If thou wilt enter into life, keep the commandments.*

Q. 42. **What is the ſum of the ten Commandments?**

A. The ſum of the ten Commandments is, to love the Lord our God with all our heart, with all our ſoul, with all our ſtrength, and with all our minde, and our neighbor as our ſelves *ſ*.

ſ. Matth. 22. 37. *Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind.* 38. *This is the firſt and great commandment.* 39. *And the ſecond is like unto it, Thou ſhalt love thy neighbor as thy ſelf.* 40. *On theſe two commandments hang all the Law and the Prophets.*

43. Q. **What is the Preface to the ten Commandments?**

A. The Preface to the ten Commandments is in theſe words, **I am the Lord thy God, which have brought thee out of the land of Egypt, out of the houſe of bondage** *t*.

t Exod. 20. 2.

44. Q. **What doth the Preface to the ten Commandments teach us?**

A. The Preface to the ten Commandments teacheth us, that becauſe God is the Lord, and

our God and Redeemer, therefore we are bound to keep all his Commandments *u*.

u Deut. 11. 1. *Thou shalt love the Lord thy God, and keep his charge, and his statutes, and his judgements, and his commandments alway.*

Luke 1. 74. *That we being delivered out of the hands of our enemies, might serve him without fear: 75. In holiness and righteousness before him, all the days of our lives.*

45. Q. **Which is the first Commandment?**

A. The first Commandment is, **Thou shalt have no other Gods before me.**

46. Q. **What is required in the first Commandment?**

A. The first Commandment requireth us to know *w*, and acknowledge God to be the onely true God, and our God *x*, and to worship and glorifie him accordingly *y*.

w 1 Chron. 28. 9. *And thou Solomon my Son, know thou the God of thy father.*

x Deut. 26. 17. *Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgements, and to hearken to his voyce.*

y Mat. 4. 10. *Thou shalt worship the Lord thy God, and him onely shalt thou serve.*

47. Q. **What is forbidden in the first Commandment?**

A. The first Commandment forbiddeth the denying *z*, or not worshipping and glorifying the true

true God, as God *a*, and our God *b*, and the giving that worſhip and glory to any other, which is due to him alone *c*.

a Pſal. 14.1. *The fool hath ſaid in his heart, there is no God.*

a Rom 1. 20. *So that they are without excuſe,* 21. *Becauſe that when they knew God, they glorified him not as God.*

b Pſal. 81. 11. *But my people would not hearken unto my voice, and Iſrael would none of me.*

c Rom. 1.25. *Who changed the truth of God into a lie, and worſhipped and ſerved the creature, more then the Creatour who is bleſſed for ever.*

48 Q. **What are we eſpecially taught by theſe words, [Before me] in the firſt Commandment.**

A, Theſe words [**Before me**] in the firſt Commandment teach us, that God who ſeeth all things, taketh notice of, and is much diſpleaſed with the ſin of having any other God *d*.

d Pſal. 44.20. *If we have forgotten the Name of our God, or ſtretched out our hands to a ſtrange God,* 21. *Shall not God ſearch out this?*

49 Q. **Which is the ſecond Commandment?**

A. The ſecond Commandment is, **Thou ſhalt not make unto thee any graven image, or any likenes of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou ſhalt not bow down thy ſelf to them, nor ſerve them: For I the**

Lord

Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children, unto the third & fourth generation of them that hate me, and shewing mercy unto thousands of them that love me, and keep my Commandments.

50 Q. What is required in the second Commandment?

A. The second Commandment requireth, the receiving, observing *e*, and keeping pure, and entire, all such religious Worship, and Ordinances, as God hath appointed in his Word *f*.

e Deut. 32.46. *Set your hearts unto all the words which I testifie among you this day, which ye shall command your children to observe to do all the words of this Law.*

Mat. 28.20. *Teaching them to observe all things whatsoever I have commanded you.*

f Deut. 12.32. *What thing soever I command you, observe to do it, thou shalt not adde thereto, nor diminish from it.*

51 Q. What is forbidden in the second Commandment?

A. The second Commandment forbiddeth the worshipping of God by Images *g*, or any other way not appointed in his Word *h*:

g Deut. 4.15. *Take ye therefore good heed unto your selves, for ye saw no manner of similitude, in the day that the Lord spake unto you in Horeb.* 16. *Lest you corrupt your selves, and make you a graven image.*

h Col.

h Col. 2. 18. *Let no man beguile you of your reward, in a voluntary humility, and worshipping of angels, intruding into those things which he hath not seen, vainly puft up by his fleshly mind.*

52. Q. **What are the reasons annexed to the second Commandment?**

A. The reasons annexed to the second Commandment are, Gods Soveraignty over us *i*, his propriety in us *k*, and the zeal he hath to his own Worship *l*.

i Psal. 95. 2. *Let us come before his presence with thanksgiving, and make a joyful noise unto him with Psalms. 3. For the Lord is a great God, and a great King above all Gods.*

k Ps 45. 11. *He is thy Lord, and worship thou him.*

l Exod 34. 14. *Thou shalt worship no other God, for the Lord whose name is jealous, is a jealous God.*

Q. 53. **Which is the third Commandment?**

A. The third Commandment is, **Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.**

54 Q. **What is required in the third Commandment?**

A. The third Commandment requireth, the holy, and reverent use of Gods Names *m*, Titles, Attributes *n*, Ordinances *o*, Word *p*, and Works *q*.

m Ps. 92. 2. *Give unto the Lord the glory due unto his Name.* Ps 29. 2

n Rev. 15. 3. *Great and marvellous are thy works,*

Lord

Lord God Almighty, just and true are thy wayes, thou King of Saints. 4. *Who shall not fear thee O Lord, and glorifie thy Name?*

o Eccles. 5. 1. *Keep thy foot when thou goest to the house of God, and be more ready to hear, then to give the sacrifice of fools.*

p Psal. 138. 2. *I will worship towards thy holy temple, and praise thy Name for thy loving kindnesse, and for thy truth: for thou hast magnified thy Word above all thy Name.*

q Job 36. 24. *Remember that thou magnifie his work which men behold.*

55 Q. **What is forbidden in the third Commandment?**

A. The third Commandment forbiddeth, all profaning, or abusing of any thing whereby God makes himself known *r*.

r Mal. 2, 2. *If ye will not hear, and if you will not lay it to heart, to give glory unto my Name, saith the Lord of Hosts, I will even send a curse upon you.*

56. Q. **What is the reason annexed to the third Commandment?**

A. The reason annexed to the third Commandment is, that however the breakers of this Commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgement *s*.

s Deut. 28. 58. *If thou wilt not observe to do all the words of this Law, that thou mayest fear this glorious and fearfull Name, the Lord thy God.*

59. Then

59. *Then the Lord wil make thy plagues wonderful:*

57. Q. Which is the fourth Commandment?

A. The fourth Commandment is, Remember the Sabbath day to keep it holy. Six dates shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattel, nor the stranger that is within thy gate: For in six days, the Lord made heaven & earth, the sea, & all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

58 Q. What is required in the fourth Commandment?

A. The fourth Commandment requireth the keeping holy to God such set times as he hath appointed in his Word, expressely one whole day in seven, to be a holy Sabbath to himself *t*.

t Deut. 19. 30. *Ye shall keep my Sabbaths, and reverence my Sanctuary, I am the Lord.* (Lev. 19. 30.)

Deut. 5. 12. *Keep the Sabbath day to sanctifie it, as the Lord thy God hath commanded thee.*

59 Q. Which day of the seven, hath God appointed to be the weekly Sabbath?

A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath *u*, and the first day of the week ever since to continue to the end of the world, which is the Christian Sabbath *w*.

u Gen.

w Gen 2.3. *And God blessed the seventh day & sanctified it, because that in it he had rested from all his work, which God created and made.*

w Acts 20.7. *And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them.* Rev. 1. 10. *I was in the Spirit upon the Lords day.*

60. Q: How is the Sabbath to be sanctified?

A. The Sabbath is to be sanctified by a holy resting all that day, even from such worldly imployments and recreations as are lawfull on other dayes *x*, and spending the whole time in the publique and private exercises of Gods Worship *y*, except so much as is to be taken up in the works of necessity and mercy *z*.

x Lev. 23.3. *Six dayes shall work be done, but the seventh day is the Sabbath of rest, an holy convocation, ye shall do no work therein.*

y Psal 92.1. *A Psalm or Song for the Sabbath day. It is a good thing to give thanks unto the Lord, and to sing praises unto thy Name, O most High.* 2. *To shew forth thy loving kindnesse in the morning, and thy faithfulnesse every night.*

z Mat. 12.11. *What man shall there be among you, that shal have one sheep, and if it fall into a pit on the Sabbath day, will not he lay hold on it, and lift it out?* 12 *How much then is a man better then a sheep, wherfore is it lawful to do well on the Sabbath days?*

Q. What is forbidden in the fourth Commandement?

A. The fourth Commandment forbiddeth the Omission, or careleſſe performance of the duties required *a*, and the profaning the day by idlenes, or doing that which is in it ſelf ſinfull *b*, or by unneceſſary thoughts, words, or works, about worldly imployments, or recreations *c*.

a Mal. 1.13. *Ye ſaid alſo behold what a wearineſs is it, and ye have ſnuffed at it ſaith the Lord of Hoſts, and ye brought that which was torn, and the lame, and the ſick, thus you brought an offering, ſhould I accept this at your hands ſaith the Lord?*

b Ezek. 23.38. *They have defiled my Sanctuary in the ſame day, and have profaned my Sabbaths.*

c Iſai. 58.13. *If thou turn away thy foot from the Sabbath, from doing thy pleaſure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable, and ſhalt honour him, not doing thine own ways, nor finding thine own pleaſure, nor ſpeaking thine own words:*

62. Q. **What are the reaſons annexed to the fourth Commandment?**

A. The Reaſons annexed to the fourth Commandment are, Gods allowing us ſix days of the week for our own imployments *d*, his chalenging a ſpeciall propriety in the ſeventh *e*, his own example *f*, his bleſſing the Sabbath day *g*.

d Exod. 31.15. *Six dayes may work be done, but in the ſeventh is the Sabbath of reſt.* 16. *Wherefore the children of Iſrael ſhall keep the Sabbath.*

e Levit. 23.3. *Ye ſhall do no work therein, it is*

the

the Sabbath of the Lord in all your dwellings.

f Exod. 31. 17. *It is a ſign between me and the children of Iſrael for ever, for in ſix dayes the Lord made heaven and earth, and on the ſeventh day, he reſted and was refreſhed.*

g Gen. 2. 3. *And God bleſſed the ſeventh day and ſanctified it.*

63. *Q.* **Which is the fift Commandment?**

A. The fifth Commandment is, **Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giveth thee.**

64. *Q.* **What is required in the fifth Commandment?**

A. The fift Commandment requireth, the preſerving the honour and performing the duties belonging to every one, in their ſeverall places and relations, as Superiours *h*, Inferiours *i*, or Equals *k*.

h Eph. 5. 21. *Submitting your ſelves one to another in the fear of God* 22 *Wives ſubmit your ſelves unto your own husbands, as unto the Lord.*

Eph. 6. 1. *Children obey your parents in the Lord.* 5. *Servants be obedient to them that are your maſters according to the fleſh.*

Rom. 13. 1. *Let every ſoul be ſubject to the higher powers.*

i Eph. 6. 9. *And ye maſters do the ſame things unto them knowing that your maſter alſo is in heaven.*

k Rom. 12. 10. *Be kindly affectioned one to another, with bretherly love, in honour preferring one another.*

65. *Q.*

65. Q. **What is forbidden in the fifth Commandment?**

A. The fift Commandment forbiddeth, the neglecting, or doing any thing againſt the honour and duty which belongeth to every one, in their ſeverall places and relations *l*.

l Rom. 13.7. *Render therefore to all their dues, tribute to whom tribute is due, cuſtome to whom cuſtome, fear to whom fear, honour to whom honour*; 8. *Owe no man any thing but to love one another.*

66. Q. **What is the reaſon annexed to the fift Commandment?**

A. The reaſon annexed to the fiſt Commandment is, a promiſe of long life and proſperity, (as far as it ſhall ſerve for Gods glory, and their own good) to all ſuch as keep this Commandment *m*.

m Eph. 6.2. *Honour thy father and thy mother (which is the firſt Commandement with promiſe.)* 3. *That it may be well with thee, and that thou mayeſt live long on the earth.*

67. Q. **Which is the ſixt Commandment?**

A. The ſixt Commandment is, **Thou ſhalt not kill.**

68. Q. **What is required in the ſixt Commandment?**

A. The ſixt Commandment requireth, all lawfull endeavours to preſerve our own life *n*, and the life of others *o*.

n Eph. 5.28. *So ought men to love their wives, even as their own bodies,* 29 *For no man ever yet hated his*

own flesh, but nourisheth and cherisheth it.

o Ps. 82.3. *Defend the poor and fatherlesse.* 4. *Deliver the poor and needy.*

Job 9.13. *The blessing of him that was ready to perish came upon me.* (Job 29.13

69 Q. **What is forbidden in the sixt Commandment?**

A The sixt Commandment forbiddeth the taking away of our own life *p*, or the life of our neighbour unjustly *q*, and whatsoever tendeth thereunto *r*.

p Acts 16.28. *Paul cried with a loud voice, saying, do thy self no harm.*

q Gen. 9.6. *Who so sheddeth mans bloud, by man shall his bloud be shed.*

r Prov. 24.11. *If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain,* 12. *If thou sayest behold we knew it not, doth not he that pondereth the heart consider it?*

70. Q. **Which is the seventh Commandment?**

A. The seventh Commandment is, **Thou shalt not commit adultery.**

71. Q. **What is required in the seventh Commandment?**

A. The seventh Commandment requireth, the preservation of our own *s*, and our neighbours chastity *t*, in heart *u*, speech *w*, and behaviour *x*.

s 1 Thes. 4.4 *That every one of you should know how to possesse his vessel in sanctification and honour.*

t Eph. 5.11. *And have no fellowship with the un-*

unfruitful works of darkneſs but reprove them rather. 12. *For it is a ſhame even to ſpeak of thoſe things which are done of them in ſecret.*

u 1 Tim. 2. 22. *Flee alſo youthfull luſts, but follow righteouſneſſe, faith, charity.*

w Col 4. 6. *Let your ſpeech be alway with grace, ſeaſoned with ſalt.*

x 1 Pet. 3. 2. *While they behold your chaſte converſation, coupled with fear.*

72. Q. **What is forbidden in the ſeventh Commandment?**

A. The ſeventh Commandment forbiddeth all unchaſte thoughts *y*, words *z*, and actions *a*.

y Matth. 5. 28. *Whoſoever looketh on a woman to luſt after her, hath committed adultery with her already in his heart.*

z Eph 5. 4. *Neither filthineſs, nor fooliſh talking, nor jeſting, which are not convenient.*

a Eph. 5. 3. *Fornication, and all uncleanneſs, let it not be once named amongſt you.*

73. Q. **Which is the eighth Commandment?**

A. The eighth Commandment is, [**Thou ſhalt not ſteal.**]

74. Q. **What is required in the eighth Commandment?**

A The eighth Commandment requireth, the lawfull procuring, and furthering the wealth, and outward eſtate of our ſelves *b*, and others *c*.

b Rom. 12. 17. *Provide things honeſt in the ſight of all men.*

Prov. 27.23. *Be thou diligent to know the ſtate of thy flocks, and look well to thy herds.*

c Lev. 25.35. *If thy brother be waxen poor, and fallen in decay with thee, then thou ſhalt relieve him.*

Phil 2.4. *Look not every man on his own things, but every man alſo on the things of others.*

75. Q. **What is forbidden in the eighth Commandment?**

A. The eighth Commandment forbiddeth, whatſoever doth, or may unjuſtly hinder our own d, or our neighbours wealth, and outward eſtate e.

d 1 Tim. 5.8. *If any provide not for his own, and eſpecially for thoſe of his own houſe, he hath denied the faith, and is worſe then an infidel.*

Prov. 28.19. *He that followeth after vain perſons, ſhall have poverty enough.*

e Prov. 21.6. *The getting of treaſures by a lying tongue, is a vanity toſſed too and fro of them that ſeek death.*

Job 20.19 *Becauſe he hath oppreſſed, and hath forſaken the poor, becauſe he hath violently taken away a houſe which he builded not.* 20. *Surely he ſhall not feel quietneſſe in his belly.*

76 Q. **Which is the ninth Commandment?**

A. The ninth Commandment is, **Thou ſhalt not bear falſe witneſſe againſt thy neighbour.**

Q. **What is required in the ninth Commandment?**

A. The ninth Commandment requireth, the maintaining, and promoting of truth between man and

and man *f*, and of our own *g*, and our neighbours good name *h*, especially in witnesse-bearing *i*.

f Zech. 8. 16. *Speak ye every man the truth to his neighbour.*

g 1 Pet. 3. 16. *Having a good conscience, that whereas they speak evill of you as of evil doers, they may be ashamed that falsly accuse your good conversation in Christ.*

Acts 25. 10. *Then Paul said, I stand at Cesars judgement seat, to the Jews have I done no wrong.*

h 3 John 12. *Demetrius hath a good report of all men, and of the truth it self, yea, and we also bear record.*

i Prov. 14. 5. *A faithful witness will not lie.* 25. *A true witnesse delivereth souls.*

78. *Q.* **What is forbidden in the ninth Commandment?**

A. The ninth Commandment forbiddeth whatsoever is prejudicial to truth *k*, or injurious to our own *l*, or our neighbours good name *m*.

k Rom. 3. 13. *With their tongues they have used deceit.*

l Job 27. 5. *God forbid that I should justifie you, till I die, I will not remove my integrity from me.*

m Psal. 15. 3. *He that backbiteth not with his tongue, nor doth evill to his neighbour, nor taketh up a reproach against his neighbour.*

79. *Q.* **Which is the tenth Commandment?**

A. The tenth Commandment is, **Thou shalt not covet thy neighbours house, thou shalt not**

covet thy neighbours wife, nor his man-servant, nor his maid-servant, nor his ox, nor his asse, nor any thing that is thy neighbours.

Q. 80. What is required in the tenth Commandment?

A. The tenth Commandment requireth full contentment with our own condition *n*, with a right and charitable frame of spirit towards our neighbour, and all that is his *o*.

n Hebr. 13.5. *Let your conversation be without covetousness, and be content with such things as ye have.*

o Rom. 12.15. *Rejoyce with them that do rejoyce, and weep with them that weep*

1 Cor. 13. 4. *Charity suffereth long and is kinde, charity envieth not, charity vaunteth not it self, is not puffed up,* 5. *Doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no evill;* 6. *Rejoyceth not in iniquity, but rejoyceth in the truth.*

Q. 81. What is forbidden in the tenth Commandment?

A. The tenth Commandment forbiddeth all discontentment with our own estate *p*, envying or grieving at the good of our neighbour *q*, and all inordinate motions and affections to anything that is his *r*.

p 1 Cor. 10. 10 *Neither murmure ye, as some of them also murmured, and were destroyed of the destroyer.*

q Gal. 5. 26. *Let us not be desirous of vain glory,*

pro-

provoking one another, envying one another.

r Col. 3.5. *Mortifie therefore your members which are upon the earth, fornication, uncleanneſſe, inordinate affection, evill concupiſcence, and covetouſnes, which is idolatry.*

82. Q. **Is any man able perfectly to keep the Commandments of God?**

A. No meer man ſince the fall, is able in this life perfectly to keep the Commandments of God *ſ*, but daily doth break them in thought *t*, word *u*, and deed *w*.

ſ Eccleſ. 7.20. *For there is not a juſt man upon earth, that doth good, and ſinneth not.*

t Gen. 8.21. *The imagination of mans heart is evill from his youth.*

u James 3.8. *The tongue can no man tame, it is an unruly evil full of deadly poiſon.*

w James 3.2. *In many things we offend all.*

83. Q. **Are all the tranſgreſſions of the Law equally hainous?**

A. Some ſins in themſelves, and by reaſon of ſeveral aggravations, are more hainous in the ſight of God, then others *x*.

x John 19.11. *He that delivered me unto thee, hath the greater ſin.*

84. Q. **What doth every ſin deſerve?**

A. Every ſin deſerveth Gods wrath and curſe, both in this life, and that which is to come *y*.

y Gal. 3.10. *Curſed is every one that continueth not in all things that are written in the book of the Law to do them.*

Matth. 25. 41. *Then shall he say unto them on the left hand, depart from me ye cursed into everlasting fire, prepared for the devill and his angels.*

85. Q. **What doth God require of us, that we may escape his wrath and curse due to us for sin?**

A. To escape the wrath and curse of God due to us for sin, God requireth of us, Faith in Jesus Christ, Repentance unto life *z*, with the diligent use of all outward means whereby Christ communicateth to us the benefits of Redemption *a*

z Acts 20. 21. *Testifying both to the Jews, and also to the Greeks, repentance towards God, and faith towards our Lord Jesus Christ.*

a Prov. 2. 1. *My son, if thou wilt receive my words, and hide my Commandments with thee.* 2. *So that thou incline thine ear unto wisdome, and apply thine heart to understanding.* 3. *Yea if thou cryest after knowledge, and liftest up thy voice for understanding.* 4. *If thou seekest for her as silver, and searchest for her as for hid treasures.* 5. *Then shalt thou understand the fear of the Lord, and find the knowledge of God.*

86. Q. **What is Faith in Jesus Christ?**

A. Faith in Jesus Christ is a saving grace *b*, whereby we receive *c*, and rest upon him alone for salvation *d*, as he is offered to us in the Gospel *e*.

b Hebr. 10. 39. *We are not of them who draw back unto*

unto perdition, but of them that beleeve, to the ſaving of the ſoul.

c Joh. 1. 12. *As many as received him, to them gav he power to become the Sons of God, even to them that beleeve on his Name.*

d Phil. 3. 9. *And be found in him, not having mine own righteouſneſſe which is of the Law, but that which is through the faith of Chriſt, the righteouſnes which is of God by faith.*

e Iſai. 33. 22. *The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King, he will ſave us.*

87. Q. What is Repentance unto life?

A. Repentance unto life, is a ſaving grace *f*, whereby a ſinner out of the true ſence of his ſin *g*, and apprehenſion of the mercy of God in Chriſt *h*, doth with grief and hatred of his ſin, turn from it unto God *i*, with full purpoſe of, and endeavours after new obedience *k*.

f Acts 11. 18. *Then hath God alſo to the Gentiles granted repentance unto life.*

g Acts 2. 37. *When they had heard this, they were pricked in their heart, and ſaid unto Peter, and to the reſt of the Apoſtles, Men and brethren, what ſhall we do?*

h Joel 2. 13. *Rent you heart, and not your garments, and turn unto the Lord your God, for he is gracious and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evill.*

i Jer. 31. 18. *Turn thou me, and I ſhall be turned,*

for

for thou art the Lord my God. 19: *Surely after I was turned, I repented, and after that I was instructed, I smote upon my thigh, I was ashamed, yea even confounded, because I did bear the the reproach of my youth.*

k Psal. 119.59. *I thought on my wayes, and turned my feet unto thy testimonies.*

88 Q. **What are the outward means, whereby Christ communicateth to us the benefits of Redemption?**

A. The outward and ordinary means whereby Christ communicateth to us the benefits of Redemption are, his Ordinances, especially the Word, Sacraments, and Prayer *l*, all which are made effectual to the Elect for salvation.

l Acts 2.41. *Then they that gladly received his Word were baptized,* 42. *And they continued stedfastly in the Apostles doctrine and fellowship, and in breaking of bread, and in prayers.*

89. Q. **How is the Word made effectual to salvation?**

A. The Spirit of God maketh the reading, but especially the preaching of the word an effectual means of convincing, and converting sinners *m*, and of building them up in holiness, and comfort *n*, through faith unto salvation *o*.

m Psal. 19.7. *The law of the Lord is perfect converting the soul, the testimony of the Lord is sure making wise the simple.*

n 1 Thes. 1.6. *And ye became followers of us, and*

of

of the Lord, having received the Word in much affliction, with joy of the holy Ghost.

o Rom. 1. 16. *I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation, to every one that believeth.*

90. Q. **How is the Word to be read and heard, that it may become effectuall to salvation?**

A. That the Word may become effectual to salvation, we must attend thereunto with diligence *p*, preparation *q*, and prayer *r*, receive it with faith *s*, and love *t*, lay it up in our hearts *u*, and practise it in our lives *w*.

p Prov. 8. 34. *Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.*

q 1 Pet. 2. 1. *Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and evill speakings.* 2. *As new born babes desire the sincere milk of the word, that ye may grow thereby.*

r Psal. 119. 18. *Open thou mine eyes, that I may see wonderful things out of thy law.*

s Hebr. 4. 2. *The word preached did not profit them, being not mixed with faith in them that heard it.*

t 2 Thes. 2. 10. *They received not the love of the truth that they might be saved.*

u Psal. 119. 11. *Thy word have I hid in mine heart, that I might not sin against thee.*

w James 1. 25. *But who so looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.*

91. Q.

91. Q. How do the Sacraments become effectual means of Salvation?

A. The Sacraments become effectual means of salvation, not from any vertue in them, or in him that doth administer them *x*, but onely by the blessing of Christ, and the working of his Spirit in them that by faith receive them *y*.

x 1 Cor. 3.7. *So then, neither is he that planteth any thing, neither he that watereth, but God that giveth the increase.*

y 1 Pet. 3.21. *The like figure whereunto, even Baptisme doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.*

92. Q. What is a Sacrament?

A. A Sacrament is an holy Ordinance, instituted by Christ, wherein by sensible signes, Christ and the benefits of the new Covenant are represented *z*, sealed, and applied to beleevers *a*.

z Gen. 17.10. *This is my Covenant, which ye shall keep between me and you, and thy seed after thee, Every man-child among you shall be circumcised.*

a Rom. 4.11. *And he received the sign of Circumcision, a seal of the righteousnesse of the faith which he had yet being uncircumcised.*

93. Q. Which are the Sacraments of the New Testament?

A. The Sacraments of the New Testament are,

Bap-

Baptiſm *b*, and the Lords Supper *c*.

b Mark 16.16. *He that beleeveth, and is baptized, ſhall be ſaved*

c 1 Cor. 11.23. *For I have received of the Lord, that which alſo I delivered unto you, that the Lord Jeſus in the ſame night in the which he was betrayed, took bread, &c.*

94. Q. What is Baptiſme?

A. Baptiſme is a Sacrament, wherein the waſhing with water in the name of the Father, and of the Son, and of the Holy Ghoſt *d*, doth ſignifie and ſeal our ingrafting into Chriſt, and partaking of the benefits of the Covenant of Grace *e*, and our engagement to be the Lords *f*.

d Matth. 28. 19. *Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt.*

e Rom. 6.3. *Know ye not that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his death?*

f Rom. 6.4. *Therefore we are buried with him by Baptiſm into death, that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſſe of life.*

95. Q. To whom is Baptiſm to be adminiſtred?

A. Baptiſm is not to be adminiſtred to any that are out of the viſible Church, till they profeſs their faith in Chriſt, and obedience to him *g*. But the Infants of ſuch as are members of the viſible Church are to be baptized *h*.

g Acts

g Acts 2.41. *Then they that gladly received his word were baptized.*

h Gen. 17.7. *And I will establish my Covenant between me and thee, and thy seed after thee, in their generations, for an everlasting Covenant, to be a God unto thee, and to thy seed after thee.* 10 *This is my Covenant which ye shall keep between me and you, and thy seed after thee, Every man child among you shall be circumcised.*

Acts 2.38. *And Peter said unto them, Repent and be baptized every one of you in the Name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the holy Ghost.* 39. *For the promise is to you and to your children, and to all that are afar off even as many as the Lord our God shall call.*

96. Q. What is the Lords Supper?

A. The Lords Supper is a sacrament, wherein by giving and receiving Bread and Wine, according to Christs appointment, his death is shewed forth *i*, and the worthy receivers, are not after a corporall and carnal manner, but by faith made partakers of his body and bloud, with all his benefits, to their spiritual nourishment and growth in grace *k*

i Luke 22.19. *And he took bread and gave thanks and brake it, and gave unto them saying, This is my body which is given for you, this do in remembrance of me.* 20. *Likewise also the cup after supper, saying, This cup is the New Testament in my bloud which is shed for you.*

k 1 Cor.

k 1 Cor. 10.16. *The cup of bleſſing which we bleſſe, is it not the Communion of the blood of Chriſt? The bread which we break, is it not the Communion of the body of Chriſt?*

97. Q. **What is required to the worthy receiving of the Lords Supper?**

A. It is required of them that would worthily partake of the Lords Supper, that they examine themſelves of their knowledge to diſcern the Lords body *l*, of their faith to feed upon him *m*, of their repentance *n*, love *o*, and new obedience *p*, leſt coming unworthily they eat and drink judgement to themſelves *q*.

l 1 Cor. 11.28. *But let a man examine himſelf, and ſo let him eat of this bread, and drink of this Cup,* 29. *For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lords body.*

m 2 Cor. 13.5. *Examine your ſelves whether ye be in the faith.*

n 1 Cor. 11.31. *If we would judge our ſelves, we ſhould not be judged.*

o 1 Cor. 11.18. *When you come together in the Church, I hear there be diviſions among you.* 20. *When ye come together therefore into one place, this is not to eat the Lords Supper.*

p 1 Cor. 5.8 *Therefore let us keep the feaſt, not with old leaven, neither with the leaven of malice and wickedneſs, but with the unleavened bread of ſincerity and truth.*

q 1 Cor.

q 1 Cor. 11. 27. *Wherefore, whosoever shall eat this bread, or drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.*

98. Q. What is Prayer?

A. Prayer is an offering up of our desires to God *r*, for things agreeable to his will *s*, in the name of Christ *t*, with confession of our sins *u*, and thankful acknowledgement of his mercies *w*.

r Psal. 62. 8. *Trust in him at all times ye people, pour out your hearts before him, God is a refuge for us.*

s Rom. 8. 27. *And he that searcheth the heart, knoweth the mind of his Spirit, because he maketh intercession for the Saints according to the will of God.*

t John 16. 23. *Whatsoever ye shall ask the Father in my Name he will give it you.*

u Dan. 9. 4. *And I prayed unto the Lord my God, and made my confession.*

w Phil. 4. 6. *Be careful for nothing, but in every thing by prayer, and supplication with thanksgiving, let your requests be made known to God.*

99. Q. What rule hath God given us for our direction in Prayer?

A. The whole word of God is of use to direct us in Prayer *x*, but the special rule of direction, is that form of prayer which Christ taught his disciples, commonly called the Lords Prayer *y*.

x 1 John 5. 14. *And this is the confidence that we have*

have in him, that if we ask any thing according to his will he heareth us.

y Matth. 6. 9. *After this manner therefore pray ye, Our Father which art in heaven, Hallowed be thy Name,* &c.

100. **Q. What doth the preface of the Lords prayer teach us?**

A. The Preface of the Lords Prayer which is, **Our Father which art in heaven** teacheth us, to draw neer to God with all holy reverence *z*, and confidence *a*, as children to a father able and ready to help us *b*, and that we should pray with and for others *c*.

z Isai. 64. 9. *Be not wroth very sore, O Lord, neither remember iniquity for ever, behold, see we beseech thee, we are all thy people.*

a Luke 11. 13. *If ye then being evill, know how how to give good gifts unto your children, how much more shall your heavenly Father give the holy Spirit to them that ask him?*

b Rom. 8. 15. *For ye have not received the Spirit of bandage again to fear, but ye have received the Spirit of adoption whereby we cry Abba, Father.*

Eph. 6. 18. *Praying alwayes with all manner of prayer, and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all Saints.*

101. Q. What do we pray for in the first Petition?

A. In the first Petition which is, Hallowed be thy Name, we pray that God would enable us and others to glorifie him in all that whereby he makes himself known *d*, and that he would dispose all things to his own glory *e*.

d Psal. 67. 1. *God be mercifull unto us, and blesse us, and cause his face to shine upon us.* 2. *That thy way may be known upon earth, and thy saving health among all nations.* 3. *Let the people praise thee, O God, let all the people praise thee.*

e Rom. 11. 36. *For of him, and through him, and to him are all things, to whom be glory for ever, Amen.*

102. Q. What do we pray for in the second Petition?

A. In the second Petition which is, Thy Kingdome come, we pray, that Satans Kingdome may be destroyed *f*, that the Kingdome of Grace may be advanced *g*, our selves and others brought into it, and kept in it *h*, and that the Kingdome of Glory may be hastened *i*.

f Psal. 68. 1. *Let God arise, and let his enemies be scattered, let them also that hate him flee before him.*

g Psal. 51. 18. *Do good in thy good plea-*

sure

ſure unto Sion, build thou the walls of Jeruſalem.

h 2 Theſ. 3. 1. *Finally brethren pray for us, that the word of the Lord may have free courſe, and be glorified even as it is with you.*

Rom. 10. 1. *Brethren, my hearts deſire and prayer to God for Iſrael is, that they might be ſaved.*

i Rev. 22. 20. *He which teſtifieth theſe things, ſaith, Surely I come quickly, Amen, even ſo come Lord Jeſus.*

103. Q. What do we pray for in the third petition?

A. In the third Petition which is, **Thy will be done on earth, as it is in heaven**, we pray, that God by his grace would make us able and willing to know, obey *k*, and ſubmit to his will in all things *l*, as the Angels do in heaven *m*.

k Pſal. 119. 34. *Give me underſtanding, and I ſhall keep thy law, yea, I ſhall obſerve it with my whole heart.* 35. *Make me to go in the path of thy Commandments, for therein do I delight.* 36. *Incline my heart unto thy Teſtimonies.*

l Acts 21. 14. *And when he would not be perſwaded, we ceaſed ſaying, The will of the Lord be done.*

m Pſal. 103. 20. *Bleſſe the Lord ye his angels, which excel in ſtrength, that do his Commandments, hearkning unto the voice of his Word.*

Bleſſe the Lord all his works, in all places of his dominion, Bleſſe the Lord, O my ſoul.

104. Q. What do we pray for in the fourth Petition?

A. In the fourth Petition which is, Give us this day our daily bread, we pray that of Gods free gift we may receive a competent portion of the good things of this life *n*, and enjoy his bleſſing with them *o*.

n Prov. 30. 8. *Remove far from me vanity and lies, give me neither poverty nor riches, feed me with food convenient for me.*

o Pſal. 90. 17. *And let the beauty of the Lord our God be upon us, and eſtabliſh thou the work of our hands upon us, yea the work of our hands eſtabliſh thou it.*

105. Q. What do we pray for in the fifth Petition?

In the fifth Petition which is, And forgive us our debts as we forgive our debtours, we pray that God for Chriſts ſake would freely pardon all our ſins *p*, which we are the rather encouraged to ask, becauſe by his grace we are enabled from the heart to forgive others *q*.

p Pſal. 51. 1. *Have mercy upon me O God, according to thy loving kindneſſe, according to the multitude of thy tender mercies blot out my tranſgreſſions.*

q Matth. 6. 14. *For if ye forgive men their treſ-*

treſpaſſes, your heavenly Father will alſo forgive you.

106. Q. **What do we pray for in the ſixth Petition?**

A. In the ſixth Petition which is, **And lead us not into temptation, but deliver us from evill,** we pray that God would either keep us from being tempted to ſin *r*, or ſupport and deliver us when we are tempted *ſ*.

r Mat. 26. 41. *Watch and pray that ye enter not into temptation.*

Pſal. 19. 13. *Keep back thy ſervant alſo from preſumptuous ſins, let them not have dominion over me.*

ſ Pſal. 51. 10. *Create in me a clean heart O God, and renew a right ſpirit within me.* 12. *Reſtore unto me the joy of thy ſalvation, and uphold me with thy free ſpirit.*

107. Q. **What doth the Concluſion of the Lords prayer teach us?**

A. The Concluſion of the Lords Prayer which is, **For thine is the Kingdom, and the power, and the glory, for ever, Amen,** teacheth us, to take our incouragement in prayer from God onely *t*, and in our Prayers to praiſe him, aſcribing kingdom, power, and glory to him *u*, and in teſtimony of our deſire and aſſurance to be heard, we ſay Amen, *w*.

t Dan. 9. 18. *We do not preſent our ſupplications before*

before thee for our righteousnesses, but for thy great mercies. 19. *O Lord hear, O Lord forgive, O Lord hearken and do, defer not for thine own sake, O my God.*

u 1 Chron. 29. 11. *Thine O Lord is the greatness, and the power, and the glory, and the victory, and the majesty, for all that is in the heaven, and in the earth is thine.* 13. *Now therefore our God we thank thee, and praise thy glorious Name.*

w Rev. 22. 20. *Amen, Even so come Lord Jesus.*

FINIS.